

Section 16: Engagement, Worldhood, and the Transliminal Being

16.1. Existence Within Birth and Death

We "take place" within and as birth and death. Why? Birth and death structure the straight line of moments we call life. We are alienated and alone from our true home—the world. From the isolated "I," the place I always am to be by already being it—myself—calls out to "me." The world, where I am always to be by being the way I am always to be, by being with it, is me; me as the world, the world as me.

Thus, to be in it as an enclosure, in the way my being is both at once this being-the-way-of-being ("me") and being-the-way-to-be (the phenomenal world), reveals the manifold nature of the world. The world is always present in the way things come to mean within the hermeneutical circle of their genealogical situationality—phenomena related to phenomena, meaning the way to be in the way my being is being as they come to mean.

The world is my ownmost self being other than "me," or my ownmost being being-as-other-than the being it itself is.

16.2. The Call into Being

I begin by being alienated and alone and am called into being. I am called into being with myself, by myself being-as-other-than "me," and am thus enclosed in my self being as Other to me. Alienated as my being always is, liminally held to be in being with my self—which is my ownmost self, the place I always am already being and am to be.

This "place" where I dwell in belonging, liminally held in the sway of belonging in being and alienating myself to be, is the world. The being whose being is to be Being-With-in-and-as-Other-than by way of being-along-the-way-to-be Being.

16.3. Establishing a Phenomenological Basis for Being-in-the-World

What I am attempting to establish with being-with-in-and-as is a phenomenological basis for being-in-the-world, constructing it through my own phenomenological account rather than relying solely on Heidegger's methodological approach. This is not only an attempt to describe being-in-the-world from a unique angle but also an effort to address common first-person experiences articulated in phrases like:

"We are one with the universe."

"We are made of stardust."

"We are atoms perceiving atoms."

Heidegger does not necessarily address these concerns directly. Additionally, I aim to move beyond interpretations of phenomenological ontology that reduce human being to an "interconnectedness with the fabric of existence."

16.4. Centering Engagement as the Key Focus

Being-with-in-and-as centers engagement as the key focus for discussing and analyzing human being. Engagement is quintessential to the phenomenology of Husserl and the existential phenomenological ontology of Heidegger. Notably:

Husserl spoke of engagement in terms of intentionality.

Heidegger adjusted Husserl's intentionality to engagement in terms of being-in-the-world.

By adjusting the approach to the foremost concern of phenomenological inquiry—consciousness for Husserl, Dasein for Heidegger, and transliminality for me in my Transliminal Ontologic—we remove unnecessary interpretations of the human being as merely an interconnectedness within the fabric of existence/cosmos/universe/Substance, and so on.

16.5. Avoiding Metaphysical Substance in Phenomenology

Engagement forecloses the possibility of veering into discourse around metaphysical Substance because phenomenology speaks in terms of structure, not metaphysical substance. Concepts like existence and Being are not treated as primary fabrics underlying reality.

I aim to describe how engagement has the structure of enclosure—a private, bounded place—of being "my very own" or "mine", definitively distinct and closed off from "you", "yours", "he/she/it", or "they/them" (the variety of personal pronouns).

16.6. How Engagement Constitutes Worldhood

A fundamental question arises: How can engagement have Worldhood?

The response is that since the way for the human being to be itself is to be what it engages, and since what it engages is a world of phenomena, then the way the human being is to be itself is by being the phenomena it engages. By being with phenomena—where phenomena are the human being itself in terms of an intentionality of engagement—and where to engage is to be, even though phenomena are themselves independent entities or manifestations of Being.

This with character is essentially being-with-self in terms of engagement.

16.7. The Structural Duality of the Self

As such, this being-with-self means that the self of engagement has a distinct character from that of the self engaging phenomena, leading to a structural sense of two selves. However, this other-self is not the phenomenon itself—that particular manifestation of Being that the self of engagement encounters and engages with.

Instead, this other-self is the self-as-other. It plays the role of the other but is not the same as saying "self-is-other-in-itself." The structure becomes a play of engagement where the self interacts with its self as other than itself (by being as phenomena).

This structural duality allows for enclosure to arise since enclosure requires two points—the initial and the terminal. Thus, the hermeneutical circle is the very structure of the human being's engagement within and as its engagement.

16.8. Forms of Engagement in the Transliminal Being

I aim to describe the way in which being-with-in-and-as constitutes this existential ontological structure through specific forms of engagement in the being of the human (Dasein), or as I call it, the transliminal being. These forms of engagement are as follows:

The Self of Engagement: This is the form of engagement that responds to the call. The responsive engagement to the call is the self of engagement.

Call as Structuring: The call is the way the self-as-other structures the transliminal being's relationship with phenomena.

Centering and Decentering: The self-as-other structures phenomena through a process of centering and decentering, where phenomena step in through a calling forward for the self of engagement to respond to.

Phenomena Following Need or Desire: Phenomena step in according to psychological aspects such as need or desire. They follow the logic of the Self, encompassing the needs and desires of the Self.

Organization According to Value: Phenomena come into this centering and decentering organization according to their value in relation to the Self.

Dependence on Temporality: The value of phenomena is dependent upon the temporality of the transliminal being.

Perception-Dependent Temporality: The being of temporality in the transliminal being is perception-dependent.

Linearity of Temporality: The predominant and historical temporality is one where being-towards-death shapes the entire structure in relation to being-from-birth, constituting a linear temporality where engagement turns on moments that fold over one another.

Needs and Desires Derived from Temporality: The Self derives its needs and desires within this linear temporality, holding the perception that there is an indefinitely definitive end to its being.

Engaging Through Need and Desire: Acknowledging this "indefinitely definitive end," the transliminal being engages by way of need and desire, organizing phenomena that step in through calling forward those that help get done with whatever stands in the way of what the Self must accomplish for its life.

Perception of Obstacles: Whatever stands in the way is also perception-dependent, varying according to the transliminal being's design of temporality.

Community Influences: In different communities, what stands in the way may be perceived in terms of happiness, private property, wealth, artistic expression, and so on.

Response to the Self-as-Other: The self of engagement responds to what the self-as-other calls forward to step in as central to the needs or desires of the Self, resolving what needs to be accomplished toward the ultimate aim of the Self in its given community.

Phenomena Organized Within the Transliminal Logic: Since the transliminal being's way of being is to be what it engages, the self-as-other engages phenomena by centering and decentering according to value with respect to the temporally affected existential of being-towards-death. These phenomena are organized within this logic of the transliminal being.

Perspective of Response: The self of engagement responds to this centering and decentering, thus providing a perspective of the phenomena in terms of response.

Dual Field of Engagement: Phenomena as call and phenomena as response constitute a dual field of engagement that takes place simultaneously and multidimensionally. This can be described more simply as the self of engagement being-with the self-as-other.

The Self-as-Other as the Same Being: Since the self-as-other is the same being as the self of engagement, only differing in terms of engagement with phenomena (one bringing forward and stepping in, the other responding), and because there is a difference in their character and an immediate relationship within this logic of engagement, the one becomes an as-other—as if it were another, though it is not in fact another.

16.9. Enclosure Through Duality

This duality—being-with given by being-as—constitutes the way to engage that is being-in, as in being enclosed by the dual aspects of engagement with phenomena in terms of the total Self. The entire description depends upon engagement and does not rely on the subject-object dichotomy to describe how the transliminal being is both itself and the world.

16.10. Worldhood and Phenomena Shaped by Being-With-in-and-As

Worldhood and phenomena are specifically shaped by the being-with-in-and-as of the transliminal being. While phenomena (but not worldhood, which is formed by and is being-with-in-and-as) have their own independent being as they are beings of Being, asserting that phenomena pre-exist the being-with-in-and-as existentials of the transliminal being leads to a misconception about the existentiality of the transliminal being.

The transliminal being exists and defines phenomena as existing. It is precisely because the transliminal being has existentiality that anything whatsoever can be expressed as having existence. This existential characteristic of the transliminal being makes it possible for it always to be the being of the beings it becomes involved with.

Section 17: Temporality and the Transliminal Being

17.1. Rethinking the Concept of the "Past"

The term "past" can obscure understanding if used within this system. Should not the "past" be expressed by a new term to clarify that it is not the "past" as traditionally conceived?

In *The Transliminal Ontologic*, I do not reframe the past, present, and future. Had I simply reconstructed these notions to fit my system, I would raise concerns about the logic of the system itself—questioning the nature of the existential, ontological, phenomenological, and genealogical descriptions I have uncovered and presented.

17.2. Engaging Temporality Beyond Linearity

I have engaged with temporality not through preconceived notions of linear time. Instead, I have bracketed off the structures of the transliminal being from traditional temporality to the extent possible. This is a valid concern, given that in any ontological analysis, the instrument of examination and analysis is the very same phenomenon that examines and analyzes—I myself.

The non-linear temporality of the transliminal being, as described in *The Transliminal Ontologic*, emerges as a transcendental ontological existentials. Temporality, for the transliminal being, makes possible the structural being through which it surpasses its ownmost being into the being of beings it encounters and with which it is engaged. That is, temporality brings about the being-with-in-and-as of the transliminal being.

17.3. Temporality as the Way to Be

Because of the temporal nature of the transliminal being, it has any way to be at all. In some sense, the with-in-and-as of the transliminal being is itself the temporality of the transliminal being.

The primordially of the transliminal being is the liminal structure of its being. This liminality is revealed through ontology. The method of investigation that allows us to examine our being requires that we become both the instrument of investigation and that which the instrument investigates. Heidegger identified this fundamental framework of ontological research.

17.4. Heidegger's Existential Analytic

In raising the question "What is the meaning of Being?", Heidegger concludes that Dasein (his term for human being, free of preconceptions as required in phenomenological investigation) is the being who gets involved in Being itself. The logical flow and conclusions of Heidegger's existential analytic are as follows:

Concernful Engagement: The being of the human is the kind of being that engages its own being concernfully.

Being-in-the-World: This concernful engagement is always contextualized by worldliness—Being-in-the-world (In-der-Welt-sein).

Engagement Through Phenomena: Being-in-the-world brings Dasein into concernful engagement with its own being through phenomena. Phenomena call forward Dasein's potentiality to engage with its own being—that is, Dasein engages the world through its ontico-ontological being in a phenomenological and hermeneutical sense.

Ontico-ontological: Dasein can engage with both beings (ontic) as encountered in the world and with Being (ontological) itself, the ground of all beings.

Being as Disclosure: What makes possible this bringing forward of phenomena is Being itself. Instead of saying Being "makes possible," it is more accurate to say that Being is the disclosure of phenomena.

Engagement with Being: Being discloses phenomena to Dasein, who engages that disclosure in its ontico-ontological character, phenomenologically, hermeneutically, and factically. Being makes possible the kind of being that engages concernfully with its own being.

Hermeneutical: Dasein's understanding is always interpretive, shaped by its pre-understanding and linguistic context.

Mineness (Jemeinigkeit): Dasein is the being who engages its own being concernfully through Being, which discloses the Being of beings in a way that brings forward a being concerned with its own being. Dasein has a form of engagement fundamentally characterized by mineness.

Existential Existence: Since Dasein's engagement is always characterized by mineness, Dasein exists. This existence is the existential being of Dasein. Dasein is the only being whose being is existential in that it exists.

Existence as Mine: Because Dasein engages existentially and its engagement is characterized by mineness, existence is likewise mine.

Engagement with Self: Being discloses the being of entities to Dasein existentially. Dasein's primordial engagement, phenomenologically and hermeneutically in its ontico-ontological, factual being-in-the-world, is an engagement with itself. Dasein's being is the kind that engages concernfully with its own being—existentially.

Existence Through the Self: Dasein's existence is an existing in and through its Self. Because Dasein is existence, and existence has mineness, engagement in existence is engagement with the Self.

17.5. Recognizing the Liminal Structure

Heidegger did not seem to recognize the liminal structure of this design. If Dasein engages itself existentially through the being of phenomena that it itself is, and does so by projecting itself ahead as a being-with-others in being-in-the-world, then Dasein's being must alienate itself from itself. This alienation allows it to set itself in such a way that it may engage with itself as being with the beings of other beings.

Thus, Dasein stands apart from itself in its fundamental ontological stance as the being of its existence. Ontological inquiry reveals both the ontological fundamentality of Dasein's being and, as an implication which Heidegger overlooked and I aim to correct, that Dasein transcendently surpasses its ownmost being into the being of beings it encounters—as the transliminal being.

17.6. Reframing the Being of the Human

For these reasons, and others not explicitly expressed here, I reframe the being of the human in terms of a transcendental liminality of ontological fundamentality.

As such, there is no need to invoke notions of "past," "present," and "future," because the being of the transliminal being, primordially, provides itself purely relational engagement. This engagement is a being alienated from itself as the very way for it to be itself in Being.

17.7. The Structure of Alienation and World

This alienation, which brings about world as an enclosed "in", has a structure in which the transliminal being is always both the "place" it is being and the "place" it is to be in Being. The space between this place it is always being and the place it is to be is its self.

The structure of this self, which has the foremost ontological structure of its being—the place it is always being and to be—implies that it is a space between being and to be.

17.8. The Threshold as Space Between

This "space between" being and to be, I characterize as a "threshold." It is the limit at which the transliminal being is both the being that it is and the being of beings that it is not. The being of the beings that it is not opens the way that the transliminal being engages to be Being.

It is the "space" in which the being of the transliminal being emerges as a self at all—through engagement with itself as other and its self as that which engages in engagement with itself as other.

Again, the liminal threshold of the transliminal being shows itself as the kind of being that fundamentally must be itself and not itself—as both instrument of investigation and focus of investigation. This positions the transliminal being, fundamentally, as a methodological being whose primordial methodological approach is ontological.

17.9. The Ecstatic and Elastic Nature of the Transliminal Being

Moreover, the transliminal being is ekstastic in that it always remains itself yet is other to itself. It is always already situated in the "place" it is being and is to be.

Structurally, this situational "being"—the place it is always already being, where the self engages with itself as other—accesses this "to be" of the other to itself and appears as the potentiality of the being of beings stepping forth as that which is being engaged.

This potentiality-to-be that the transliminal being adopts has a situationality that is brought forward with it. The transliminal being takes a stance to be the potential ways to be from the situational being it inhabits.

The other that the transliminal being itself is appears as phenomena; the "other self" is phenomena—it is the world. Phenomena enclose themselves within a circle of meaning, intending the being that the transliminal being is and can be within what the related phenomena signify.

17.10. Situational Character and Elasticity

There is a situational character to both the being that the transliminal being is and the potentiality that it is to be (and I affirmatively say "is to be" because the transliminal being's being must be, based on the fundamental principle that its being is to be).

Thus, the ekstatic being and its potential to be—the extension of itself as something else—also has the character of elasticity, stretching outward to become what it shows itself to have the potential to be while always already being the being that it is.

17.11. Transcending Linear Temporality

All this means that the transliminal being has no linear temporality defined by past, present, and future. This being, which we ourselves are, engages itself as the way it exists to be Being itself as the being of beings.

The "temporality" we understand is both:

A form of engagement that I unpack through one of my methodological approach's foundational tenets—reflexive impermanation—revealing the perspectival production of linearity in terms of "being-from-birth" and "being-towards-death."

A kind of being that ekstatically surpasses itself elastically in multidimensional potentialities of situationally presenting phenomena—that is, the world.

17.12. Conclusion: The Transliminal Being as Threshold

In conclusion, the transliminal being is characterized by its existence as a threshold—a space where it is both itself and other than itself. This liminal space is where the transliminal being engages with Being, surpassing traditional notions of linear temporality.

By understanding the transliminal being in terms of transcendental liminality and ontological fundamentality, we recognize that it does not require the constructs of past, present, and future to define its existence. Instead, it exists through purely relational engagement, always in a state of becoming, stretching toward its potentialities while grounded in its own being.

This perspective reframes our understanding of temporality, existence, and engagement, offering a new lens through which to explore the fundamental nature of human being.

